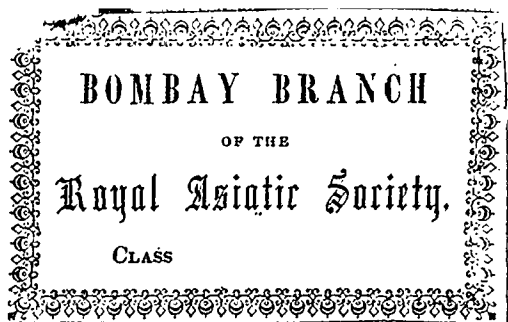


God
252
manusd
11626



00111626



THE INDIAN CRISIS.

Five Sermons

BY

FREDERICK DENISON MAURICE, M.A.,

CHAPLAIN OF LINCOLN'S INN.

111626

ac.

Cambridge :
MACMILLAN AND CO.

MDCCLVII.

Good
252
Man / 2nd:
111626

PRINTED BY
JOHN EDWARD TAYLOR, LITTLE QUEEN STREET,
LINCOLN'S INN FIELDS, LONDON.



00111626

CONTENTS.

SERMON I.

THE FATHERLY CHARACTER OF GOD THE ONLY GROUND OF
REPENTANCE, CONSOLATION, HOPE.

LUKE XV. 18.—“*I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.*” Page 1

SERMON II.

CHRIST, NOT CHRISTIANITY, THE DELIVERANCE OF MANKIND.

MATTHEW XXII. 41, 42.—“*While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he?*” Page 19

SERMON III.

FAITH AND SCIENCE UNITED IN THE WORK OF THE MISSIONARY.

COLOSSIANS IV. 14.—“*Luke, the beloved physician.*” . . . Page 36

SERMON IV.

A STRAITENED FAITH AND A NARROW GOSPEL NOT THE STRAIT GATE
AND THE NARROW WAY OF CHRIST.

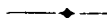
MATTHEW VII. 13, 14.—“*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*” Page 53

SERMON V.

THE SEALED NATION AND THE UNIVERSAL FAMILY.

REVELATION VII. 9, 10.—“*After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.*” Page 72

THE INDIAN CRISIS.



I.

THE FATHERLY CHARACTER OF GOD THE ONLY
GROUND OF REPENTANCE, CONSOLATION, HOPE.

LUKE XV. 18.

"I WILL ARISE AND GO TO MY FATHER, AND WILL SAY UNTO HIM, FATHER, I HAVE SINNED AGAINST HEAVEN AND BEFORE THEE, AND AM NO MORE WORTHY TO BE CALLED THY SON."

I THINK you must have felt this day that our old prayers—what we call our Common Prayers—are really more special prayers, more adapted to the circumstances of this time, more expressive of what is in our hearts, than those into which the words "India" and "mutiny" have been introduced. While we were using the ones, all that we have been hearing and reading for the last two months came into our minds. The prayers of the Liturgy were for the widows and fatherless we know; for the prisoners and captives we have heard of; for those in necessities and tribulations that we can just dream of but cannot un-

derstand. On the other hand, those which forced our thoughts directly to these topics seemed to want something which could not be filled up. What was it? I think, brethren, it was this. The new prayers are addressed to an Almighty God Who is displeased with us, Who may be merciful to us. The others are addressed to an Almighty and Most Merciful Father. That gives them their common character; that also gives them their special character. We can, as members of one Family, all join in them together. But they meet all events that befall the different members of the Family in one age or another, in one part of the world or another. They belong to all times of our tribulation and to all times of our wealth.

I have not chosen my text merely because I suppose it is suitable to any humiliation-day. I do indeed think there can be no humiliation and no prayer which is not grounded upon it; that our humiliation is true when it is the humiliation of children; that all prayer wants life, unction, confidence, which is not the prayer of children. But I believe also that its words contain the very consolation which those want who are enduring the anguish of retrospect, the anguish of anticipation, for those who are dearest to them; that they contain every satisfaction which those want whose minds have been staggered with doubts whether the world is not left to the mercy of the Power of Evil; that they suggest what is the sin for which we have to humble ourselves this day; that they give

us a clear indication of the work we have to do, of the hope we may cherish in the time to come.

I will endeavour to draw out the lessons I have found in them on each of these points.

I. I have spoken of consolation. If they were my words and not Christ's, how dare I even think that this gift could be hidden in them? To those who are suffering, as some in every English neighbourhood, in every English congregation, are suffering, all ordinary phrases and topics of consolation must be intolerable. But think how universal these are, think how individual they are! It is the *prodigal* who speaks them. None can say, "By some course of thought or action of mine I have excluded myself from the right to use them." It is the prodigal *son* who speaks them. None can say, "I must make myself a son; I must establish my relationship to God before I claim the full sense and virtue of them." And what is that full sense and virtue? Who can express it? But this must be a part of it, a very little part: I must assert that God is my Father in Jesus Christ His only-begotten Son; and if mine, then the Father of every one of those who are related to me in this or in any land, who have been taken from me by the course of nature or the violence of men. I must have a right, it must be a duty, to arise and go to Him and say, "Father, these were redeemed by the precious blood of Thy dear Son. Thou hast loved them with a love that I cannot measure. All the imperfect love I ever had

for them has flowed from Thine. The failures in that love which I have confessed to Thee so often, which I confess now as I never did before, were failures to be what Thou wouldst have me be, failures to be like Thyself. I know that what in me was full of flaws in Thee is without flaw. I know that the measure of it was the sacrifice of Thy Son; that there is the full, the only full revelation of it. Thanks be to Thee, Thy fatherly love to me is not determined by my sense of it, my belief of it, else what would become of me! It cannot be determined by the sense of it, by the belief of it, in any creature. It must be higher than heaven, deeper than hell,—how can I grasp it? I am content to cast myself upon it, to cast all upon it. Thy ways are unsearchable. They baffle me utterly. But Thy purposes are certain. They are revealed to us and to our children. I believe that Thy Son prayed in His agony, ‘Father, if it be possible let this cup pass from me,’ and that it could not pass from Him; that He drank it. I believe that was the hour of the Power of Darkness, but that that was also the hour of the Power of Light; that then Good was shown to be mightier than Evil, once and for ever.”

II. It is in the act of arising and going to the Father, in the exercise of prayer, that such persons will learn secrets of which I know nothing. But there are some who will not at once be driven to this resource, who will rather be driven from it by the tidings which day after day brings to them. “What does it all

mean?" will be their demand. "Can the words we have been used to hear and to utter about a good Providence have been honest words? If there is an eye of justice and mercy looking upon our doings and sufferings, why was this person, and this, and this, left to bear actually more than we can bear to speak or to think of?" This terrible inquiry will come to those who have been brought up in habits of belief as much as to the trained sceptic. I do not know that it will scare one more than the other. In the last century the Lisbon earthquake led Rousseau to write his letters on Optimism. He was nearly mad already. It would have driven him actually mad not to think that all things were somehow tending to good; that even the worst calamities befalling the innocent did not prove that opinion to be false. The philosopher of Ferney answered him in the story of *Candide*. The notion "everything is for the best," applied to particulars, was exhibited as utterly ridiculous. *Madame de Staël* may have been right in describing this story as the grinning of an ape at the miseries of humanity. But there was much in that grinning which the understandings, even the consciences, of men felt to be true. A general maxim or theory of the universe does not meet individual cases. It breaks down, the moment the particular instance occurs to which we need that it should be applied. If we did not know that this was so before, we know it now. The moralities which we have contented ourselves with, in read-

ing of deeds of blood and horror in the pages of past history, die upon our lips,—we actually loathe them,—when any one rehearses them with solemn confidence about Delhi or Cawnpore.

No! a scheme of optimism must fail utterly at such times as these. A man asks himself, “What have I done that I should be better off than any of those who have fallen? Were not these men many of them nobler and more righteous—were not these women fairer and brighter than I can claim to be? Oh, why did the thunderbolt strike them first?” Such thoughts must arise within us, they ought to arise within us. But must not others come with them? “Why am I not left to a far worse calamity than to be the most wretched of the sufferers? Why am I not one of those who have done the wrong? Are they not also creatures of my own flesh and blood? Do not I carry within me their propensities, their capacities of evil? Why have I anything but these propensities, but these capacities? Whence comes this horror of such evils? this consciousness of something directly, absolutely opposed to them? this confession of a righteousness, a gentleness, a truth, with which I ought to be in conformity, which would work in me not the abstinence from such crimes merely, but all the acts by which mankind and the earth are blessed? Whence are these? Did civilization give them? Do not they constitute civilization? Is not civilization apart from them a name and a fiction, or else a syno-

nym for the habits that weaken and impair manliness, courage, the reverence for women, sincerity, justice? Whence then are these? Is there not, must there not be a Father of Spirits from Whom they issue forth, in Whom they dwell perfectly, absolutely? Is there not One Who is Justice, Righteousness, Truth, Love? I will arise and go to Him, and say, 'If Thou art, teach me of Thyself. Teach me whether it is true, as I am told in a book which my parents revered, that Jesus Christ the Righteous, the Gentle, the Faithful, is Thy Son, and that He is my Lord, the Lord and Head of every man. Teach me whether it is true that I am created in Him to be holy and unblamable before Thee in love, and that we are redeemed by Him to be Thy servants and to fight Thy battles in the world. And if this be so—seeing that this battle is going on in the world and in me, and that without Thee I must be worsted in it,—seeing that I have sinned against Heaven and before Thee in my outward acts and in my inner life—teach me whether Thou dost indeed quicken us with Thy Spirit of Truth and Righteousness, and whether Thou hast promised that all fires which try us most here shall be purifying fires, to overcome that in us and in the universe which is contrary to Thy Will, and destructive of our peace.' ”

Thus, I believe, may the universal doctrine of optimism, being changed into the belief of a Father Who is Light and in Whom is no darkness at all, be recon-

ciled with and confirmed by all those individual experiences which seem at first to contradict it. For there is no experience so individual as that of moral evil ; when we feel that we need such a God as Jesus Christ has revealed to us to be a deliverer from that, we know that what is most blessed for the world is most blessed also for us.

III. But how can such words as these help us to understand the evil acts which we are to confess this day ? My brethren, if we consider first what good we have already derived from the events of the last three months, what kind of compensation there has been to us for the unspeakable calamities we have gone through and may still go through, I think we shall find an answer to this question also. Since we have had any possessions in India, has there ever been a time in which we have felt ourselves so closely bound to our fellow-citizens there as since the commencement of this mutiny ? You talk of steam and of telegraphs as helping to annihilate space and time, but what have they done towards uniting the poorest peasants in England with those now fighting and perishing in a world thousands of miles away, like the crimes of the Sepoys ? Here is a good—a good which may pass away,—which will pass away, unless we make an effort to preserve it,—but which is itself quite immeasurable.

There has been, no doubt, a mixture of feelings ; but on the whole, the sense of a common humanity which

has been awakened at home, even where it has merely taken the form of rage and horror at inhumanity, is something for which we should heartily give thanks. And by that good, judge of the wrong that there has been in us. With all the connection which has been between us and India,—with all the responsibilities which we have in words confessed, how little have we actually known of its people and its doings! how little of the work which our own countrymen are doing or might do there! We have clear proof that no mercantile associations or interests will create the living sympathy which should exist, I do not say now, between us and the natives of any country we conquer, but between us and our own people who go forth to take any part in the government or defence of it. Commerce may be a glorious means of strengthening human ties if they exist, but commerce will not call them into existence; it may even hinder them from coming into existence.

And what does make it live and keep it alive? The acknowledgment of brotherhood must start from the acknowledgment of Fatherhood. If we believe that we have a Father Who has as much to do with one latitude as with another, Who has established a Family which He means to fill the earth, Who has made us one body in His Son,—then there is an extinction of time and space which no electricity can cause; then we may appropriate even in a wider sense than that in which he meant them, the words of the

German patriot poet,* and say that wherever God in heaven is praised in our tongue, there is the Englishman's fatherland.

Before, then, we find any fault with the Company or with the Government, let us arise and go to our Father this day, and say: "Father, *I* have sinned against Heaven and before thee, in that I have been indifferent to the well-being and well-doing of my fellow-countrymen and countrywomen in India; in that I have not cared for those who are struggling bravely for the honour of the English name, and of justice and truth there; in that I have not helped to strengthen their arms, or to make them wiser and better if they were doing amiss. And I confess that by these miseries and punishments Thou art calling me to repentance for this sin, reminding me that I can only be faithful to Thee in England when I remember that England has had a mighty empire committed to her, for which she must render an account to Thee."

But that empire includes Hindoos and Mussulmans, as well as British subjects; the mutineers, as well as the victims. We are all, I suppose, agreed that for the sake of the first as much as of the last we must struggle to keep that empire. The question is not now how we came by the possession, not even whether we have a commercial interest in retaining it. Other nations, if they question our original title, if from any secondary reasons they wish our power weakened, feel that we shall be traitors to the cause of huma-

nity if we do not exert ourselves to the utmost, that those who have outraged it may be righteously punished, that the land may not be left to their mercy. This, I say, we must do; not because we regard Asiatics with the scorn and hatred which has been sometimes expressed for them recently, but because we regard them as made in the image of God, as intended by Him to share all the blessings that belong to Europeans. We cannot teach them of His true nature if we do not show them that He is a God Who maketh inquisition for blood; Who must have the land purged which has been defiled with it; Who, of old, destroyed cities where horrid crimes had been committed, and destroys them now. To make the forgiveness of God—and we are to forgive as He forgives, and only as He forgives—into tolerance of evil, is to pervert its nature fatally. The forgiveness which does not hate crime and seek for the extinction of it, which shrinks from the punishment of the crime, is devilish forgiveness, not Divine.

But if what is meant is that we ought not only to assert one part of the Divine character, but the whole of it, in our conduct to Hindoos and Mussulmans,—if it is meant that we have to answer for much of their inhumanity because we have not made them understand that the God Whom we worship is a Father, that we believe He has united Himself to man, and has redeemed mankind in His Son,—this I indeed believe,—this I would make a great subject of our

confessions today. I do not think it is the business of the clergy to be bringing bitter accusations against the Company or the Government because they have not done more to favour the spread of Christianity in Hindostan. I think we should rather be questioning ourselves whether we have been cultivating in our flocks, cultivating in our hearts, such a faith in Christ as will reform men and subdue the nations. When He stood on the mountains of Galilee, in the sight of the fishermen who were to be His messengers to the world, He did not say, "Go, and make them Galileans like yourselves." He did not say, "Go, and convert them from their religions to another religion." He said this: "All power is given me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And, lo, I am with you alway, even to the end of the world." When we understand the length and breadth of this commandment; when we understand that the Son of Man has declared the Father to men, has established a Family in which every man has a right, has given us His own spirit, that we may be delivered from all partial and narrow notions which separate us from one another, and that we may be capable of showing forth the truth and charity of Him with Whose name we are sealed; then indeed we may find fault with Governments if they hinder us from proclaiming tidings which will be so mighty a help in removing

the greatest difficulties in their own administration, —the oppositions and antipathies of races and classes, the insincerity and brutality which make intercourse impracticable and punishment inevitable. But when we are possessed and penetrated with such a faith as this, we shall not spend our time so idly as in complaining of even the Governments that are most resolute to obstruct its progress. We shall remember that the whole powers of the Cæsars were found feeble before the words of a Jewish tent-maker. We shall be sure that no power can be matched against His Who rules in both worlds. But so long as we think of Christianity chiefly as a Western or English religion, which is to drive out different Asiatic religions, so long I think it is good for us to find lions in our path of proselytism. God, and not man, has put them there. He is teaching us that such proselytism is not what He demands of us, because it is not what will make the people He has committed to us a wise and righteous people. And He calls upon us to say to Him today: "Father, we have sinned against Heaven and before Thee, in that we have taken so poor a measure of that Gospel by which Thou hast built up a Christendom in this Western world, and hast converted our fathers from brutes into men." We have sinned against Thee, in that we have not taught our sons, whom we have sent forth to trade or to rule in any province of our empire, that they are servants of the Son of Man, and therefore are to treat all men

as His brethren and theirs. We have sinned, and we pray that these tremendous conflicts we are passing through may be effectual in bringing us all to a better mind; that the sight of acts of horrible inhumanity may drive us to seek for the deep root of all the humanity which is or ever has been in the earth; that the more we find men bowing to false and evil gods, the more we may shrink from any conception of Thee, but that which we derive from the perfect Image of Thyself which Thou hast set before us in Jesus Christ."

IV. I have already anticipated much that I meant to have said about our duties and our hopes in time to come. And here again I would remember the exact words of my text: "*I will arise and go to my Father;*" I would dwell upon what each may do, rather than upon the obligations—solemn as they are—that devolve upon our rulers. We heard a proverb last Sunday which was current in the minds of the Israelites during the Captivity: "The fathers have eaten sour grapes, and the children's teeth are set on edge." The prophet Ezekiel delivered an elaborate discourse on that text. He showed that the sour grapes of the fathers need not set any child's teeth on edge; that the sins of the ancestor might be most blessed and effectual warnings to the descendant. I suppose no proverb has been oftener applied in one form or another to our Indian dominion than this. "There was a wrong," it has been said, "in our original oc-

cupation of the country. Each person taking a part in the affairs of the country has been obliged to enter into the wrong. We can only be robbers and aggressors : if we suffer at last, the entail of curses has been inevitable." So statesmen, doctors, politicians, even, I fear, divines, have spoken. But never has the prophet's doctrine been more fully borne out ; never has the proverb been more signally refuted than by this very history of British India. No single man has gone forth with a determination, even with a desire, to do right and be right in any one office to which he has been appointed in that land, as civilian, military officer, chaplain, without finding that he was not committed to do evil by the acts of his forefathers ; that he could confer unspeakable benefits on his fellow-subjects and on natives ; that he could bring home a wisdom and experience to enrich us. Many even who have started with no distinct purpose but that of advancing their fortunes, when great trusts have been committed to them, have recollected the traditions and laws of their country, the teachings of their fathers and mothers, and have been converted into noble and beneficial rulers. Nay, the crimes and oppressions which our servants have done in that land have been turned through God's infinite mercy to our instruction, and have led us to reflect on the responsibilities of a mother-country as we never reflected on them before ; they have given a new character to our politics. The greatest of English statesmen may

have pursued with too relentless an hostility one whom he regarded as the chief of delinquents; but what an epoch in our history is marked by his speeches on India! We pass to them from the records of Court and Cabinet intrigues, in which the early years of George III.'s reign were so abundant. It is like being transported at once from the noisomeness of a London alley to the free air of a Swiss mountain. And, remember, much of the good that has been done to India has been done in the very teeth of the superstitions which, it is said, we are under pledges to reverence. There are sacred theories about the causes of all physical phenomena: you trample upon those theories to teach the doctrines of Newton or Faraday. It is pollution and curse to touch a dead body: you have established schools of anatomy.

Why do I remind you of these things? Because they bear witness that wherever there is a clear conviction,—wherever there is an honest purpose,—that conviction, that purpose makes its way, in spite of the sins of past generations of Englishmen, in spite of the ignorance and prejudices of their subjects. It is not a question how much we shall give, how much we shall withhold. What we really have we must give; it is not a matter of choice; that we cannot withhold. If we are Atheists, we shall make Hindoos and Mussulmans Atheists. The Shasters and the Koran will not hinder the work: they will adapt themselves to the Atheism or will succumb to it. If

we believe that God is the Father of men in Christ Jesus, that He has redeemed mankind in His Son,—if we hold this faith as firmly as we hold the law of gravitation—the Shasters and the Koran will be as little able to withstand it. But this faith will not deal as ruthlessly with them as the physical faith does. Whatever is healthy, moral, human in them, it will recognize, it will claim; only what is unhealthy, immoral, accursed, it will destroy.

You must be merely assertors of a Western, Teutonic, English supremacy, unless you go forth as children of God to claim children for Him, brethren for yourselves. India asks you to do that, lest she should lose all the new culture you have given her, in the barbarous passions which it has not been able to overcome; lest she should lose all her old better religious culture, in the utter denial of God or the utter worship of a devil. England asks you to do that, for the belief which we carry forth to the remotest boundary of her empire will be the belief that will save or ruin us at home. If we have not a humanity that is large enough for India, we have none that will keep us from sinking into cowardice, effeminacy, brutality in our own land. The God or the Devil we proclaim there will be the God or the Devil to whom we offer ourselves or our children here.

And oh! brethren, if these dire calamities should indeed be the means of establishing us in this faith of a Father, of making us true heralds of it, how

should we cherish the memory, even if we know not the names, of those who have died to obtain us such a blessing ! England may weep over her children because they are not, but they will have fallen as those children fell whom Herod slew, the witnesses and harbingers of a Redemption. Purged from all taint of earthly crime and pollution, their souls and their bodies will have been brought through much tribulation to join those who are crying under the altar for the deliverance of the earth from its oppressors. Though they were offered as sacrifices to devils, the incense of their sacrifice will ascend to God with that of the great sacrifice which was offered for the redemption and restoration of the universe.

II.

CHRIST, NOT CHRISTIANITY, THE DELIVERANCE
OF MANKIND.

MATTHEW XXII. 41, 42.

"WHILE THE PHARISEES WERE GATHERED TOGETHER, JESUS ASKED THEM, SAYING, WHAT THINK YE OF CHRIST? WHOSE SON IS HE?"

MANY have thought and said that God is punishing us in India for not communicating our faith to the natives of it. I ventured to ask on Wednesday whether He may not, first of all, be calling upon us to consider what the faith is which we have to communicate. That which is stirring in us will make itself felt; that which we have we must in some way impart. May we not have rather to reproach ourselves for not believing than for not publishing our belief? May not the question which is presented to us all be—not "Why have you not taught Hindoos and Mahometans of Christ?" but, "What think *ye* of Christ?"

When our Lord proposed this question to the Pharisees, He added, "Whose Son is He?" Their answer was unusually direct, "The Son of David." The Christ must unquestionably be a King, a Jewish

King, a King not elected, but descended from the royal house.

So much they had learned from the Scriptures; so far they could not be mistaken. We may say that they were merely exhibiting their narrow nationality by making such a reply; but our Lord does not say so. I apprehend that He would have desired them to be more, not less, national than they were. Their misfortune was, that they belonged to a sect, and had forgotten their condition as Israelites; they consorted with Pharisees, who thought as they did, despised publicans and sinners, who were as much children of Abraham as themselves. If they had really believed in a Son of David, if they had in their hearts expected such a Christ, they would have found that they wanted something more than a Son of David; the promised Christ would have burst upon their eyes as He did upon those of the old Rabbi Simeon. But Moses, David, the Prophets were to them names in a book: how could He, the subject of the visions, be more? Must not the unrevealed descendant be even more a shadow than the departed ancestor?

If our Lord then asked *us*, "What think ye of Christ?" we should probably *not* say, "The Son of David." We should avoid that description as coarse and earthly. But what would be our substitute for it?

I. One which is very frequent with us is, "The Founder of our Religion." To that we should be exceedingly likely to resort, if we were conversing

with a Brahmin or an Islamite. I am sure we mean something very real by that phrase; more, perhaps, than we like to speak; more than we know. It is used by many from a kind of shyness, in which there is a mixture of honesty. They dare not adopt more reverent language, lest they should profess more than they feel; they wish to show that they identify that name with the dearest traditions of their infancy, with that which they hold to be most sacred. I freely admit this; no one who knows anything of an Englishman's reserve,—at least no one who shares in it,—should make even his most awkward utterance the measure of his inward thought.

But if language is not a safe test of the character of an individual, it does indicate very much respecting the character of the society which has given it currency; and it may be fairly tested by the effect which it must produce on the mind of the most simple or of the most acute of our Asiatic subjects who hears it. The first will think that the Founder of the Religion of the whites has given them—not the best and strongest things that belonged to them—but the poorest and weakest, the thing for which they themselves in general care least. He has not given them their courage, strength, truthfulness; but only something besides all these, perhaps (who can tell?) the very thing which often makes them boastful, unjust, tyrannical. The subtle logician, on the other hand,—a class which is much more numerous there than

here,—will at once detect the curious inconsequence which is committed, the vicious circle which is described, by one who speaks this. “We ask you what your religion is, and you say it is a belief in the Christ. We ask you what the Christ is, and you say, He is the Founder of your Religion.”

What impression will remain in the mind of either, but one of indifference or contempt? But have *we* not better, sadder reasons than they have for feeling that such a phrase is worse than weak—that it is frightfully profane? What has “our religion” been? Who will fix upon any period in the history of the world, since the coming of our Lord,—who will fix upon any place,—and say without blushing what the religion of that time or that place has been? An eminent and accomplished dignitary of our Church has written a history, exemplary for its learning and impartiality, of Christianity in the Early Ages, and of what he happily calls the Latin Christianity of the Middle Ages. What is the result? Most who read the story would feel as if it were the work of a stern satirist, not of a specially calm and mild narrator. So far as Christianity is identical with “*our religion*,” so far as it is merely man’s conception *about* God and His Kingdom and His Church, and man’s attempt to realize these conceptions according to a method of his own, so far all is black and hopeless. And it is only because, through all this Christianity, we are able to see a Christ, ruling

the universe, not according to man's conceptions, but according to the eternal laws of Truth and Righteousness, and ever and anon bringing men to feel the poverty of their own conceptions, the wretchedness of their own realizations, and to cast down their imaginations and every high thing which exalts itself against His government, which prevents their being His servants;—it is only because the history of Christendom, from one end to the other, in one place or period of it as much as in another, if it is honestly told, testifies of this dominion, that the reading of it does not drive the student to Atheism and despair. There is no refuge from such Atheism and despair in the records of that Teutonic theory and practice of Christianity which has belonged to later times, any more than in the Greek or Latin theory and practice of it. What we have gained (and it is an infinite gain) is a demonstration that every attempt to substitute any system of religion or system of church polity for Christ, is resistance to God, and misery to man. But we have not gained any new power, we have lost much of the power which our ancestors possessed of constructing systems and making them work.

Oh! then, let us leave off thinking of Christ as the Founder of our Religion, lest we should think of Him as founding something which will perish when He appears, which will be burnt up in the fires of His judgment day.

II. An earnest and devoted missionary would feel

little tempted to adopt this language. He would say, "I think of Christ as my Saviour, my Lord and Mastér; I have found that without Him I cannot live or die. I find His service to be freedom. I would fain persuade all men to renounce every service but His." What power does a man with ever so little of general culture possess, who can speak such words because he feels and knows them to be true! What hidden sympathies he can awaken in hearts that have become petrified in an habitual Christianity,—in hearts that have grown up in hatred of Christianity! To such testimonies, borne by self-denying men whose actions were lively commentaries on all that they uttered, who could be trusted by men that had never before known what trust was, we may attribute most of the triumphs which Protestants—perhaps the best of those which Romanists—have won. And why have these triumphs been so few? Why do we look back on the conversion of nations as belonging wholly to another day—to another stage in the history of the world? Is it not that the missionary does not follow out to its consequences that thought of Christ which in its germ he holds with such a strong and heroic grasp? Why is there, ever and anon, that strange, unexpected response to his confession? Why does any Hindoo feel that there must be such a Saviour, such a Master as he speaks of? Why does any feel that that Master must be his? Can the earnest man who has yielded to Christ as a Master for himself, who

has ventured so much upon the possibility that he might find others who could receive Him also, stop short of that full conviction which was expressed by the Apostle of the Gentiles, which alone gave him strength to preach *his* Gospel, that Christ is the Lord of every man; that He is the Saviour of the World? Of course he *does* believe this, in a sense. It stands written; he cannot reject it; in his heart of hearts he would grieve to reject it. But I think the time must come when he will find that he cannot hold his former faith unless he grounds it upon this teaching of St. Paul—that he must cease to think of Christ as his Deliverer and Master, or, at all events, cease to think that he has any message to men, if he does not think of Him as Lord of Men; that while we practically, and almost in terms, disclaim that title for Him, we hold the few proselytes we do make upon a most insecure tenure, often puffing them up with a sense of their superiority to those from whom they have separated, which is fatal to their characters as Christian men; often tempting them to presume upon their profession, till they plunge into sins as great as those which they have renounced. Whereas the Gospel, according to St. Paul, lays the foundation of Christian Churches and Kingdoms—composed, indeed, of men with all evil propensities, liable to all the Jewish and Heathen errors and sins which he lays bare in his Epistles, but—held together by a Divine Spirit, and witnesses to all men of that which they are intended to be.

III. St. Paul had been bred in that faith which the Pharisees announced, when they said that Christ was the Son of David. Certainly he never renounced that faith. He was not converted from *it* when the vision on the way to Damascus told him that the Jesus whom he persecuted was the Christ.

That vision, he says, was the revelation that Christ was in him, that the King Whom he had looked upon as far off was the Lord of his heart and reins, was claiming the dominion there. But he did not believe Him to be less the King of his nation. He began at once to convince the Jews—and that publicly—that Jesus was their King; that they as a nation owed Him homage. And when he turned from them to the Gentiles, it was that he might declare the Son of David to be the Son of Man; that he might declare the King of the Jews to be the King of the whole earth. He had begun to understand why David in spirit called the Son that was to sit upon his throne, his Lord; how truly He had been the Lord of him and of all kings and holy men and prophets who had lived in the times of old; how they had sung of Him and spoken by Him, and declared His Name as the Head of the Everlasting Age and as the Prince of Peace, as the Man who was in the midst of the Throne. He perceived that the revelation of the latter day, the revelation which Christ made when He came in the flesh, and died, and rose, and ascended on high, was the revelation of the hidden Father; that

He came as the Son, not of David only, but of God, to adopt men into His family, to anoint them with the Spirit with which He was anointed. The new dispensation was not new because the Christ was now, for the first time, making Himself known. He had been before all worlds ; His delights had been with the sons of men. Of His fulness had all received, and grace for grace. But it was a new dispensation, because He had emancipated and adopted that race which had been under tutelage and bondage, as the children of His Father; because the full name of God, and of the city of God, could now be written upon them. If we answer the question in the text as St. Paul answered it, we shall say, "We think of Christ as the King who led the Hosts of Israel through the Red Sea into the Land of Promise. We think of Him as the true King of all those nations in the old world which were dreaming of other kings and leaders, and moulding them after their fancies. We think of Him as the source of all that was righteous, true, and brave in the chosen people. We think of Him as the only source of what was righteous, brave, and true in all the Heathen people. We think of Him as having been made of the seed of David, according to the flesh ; as having been actually born of a woman, and having actually died upon a Cross, that He might redeem the sons of women, that He might make reconciliation for all the sinners of the earth. We think of Him as declared by His

resurrection to be the Son of God with power, as ascending on high to lead captive men's captivity; as sitting on the right-hand of God in our nature, the representative of men. We think of Him as proving His kingdom over men by sending the Spirit of Love, Truth, and Unity amongst men, to fight with all spirits of falsehood, hatred, strife, that are rending them asunder. We think of Him as coming to judge and punish that nation which had set up its own righteousness against His, which had refused to acknowledge men as its brethren, which had given itself up to hypocrisy and cruelty and malice. We think of Him as the Judge of all nations, whether confessing His name or rejecting it; as separating in each between that which is good and evil, false and true; as pledged at last to burn what is false with fire unquenchable, and not to let anything perish which has any life and worth in it. We think of Him as the source of all manliness, freedom, gentleness, in the nations of Christendom; every unmanly, slavish, ungentle act which has been done by any Christian man, priest, king, noble, peasant, being therefore done in defiance of His authority, in resistance to His Spirit; and those acts being most criminal and hateful in His sight, most dark and devilish, when they have been done under pretence of exalting Him and putting down His enemies. "We think of him as the Giver, not of rain only and fruitful seasons, but of moral instincts, a sense of what is just and lovely,

a power of doing right and generous acts, to Pagans and to Mussulmans: we think of every Hindoo feeling respecting Incarnation and Sacrifices as a feeling after Him Who could truly become one with men, and truly and perfectly offer Himself for men. We think of Him as the inspirer of the Mussulman belief in a One Living God, and of the Mussulman's wrath against idol worship. We think of Him as withering the strength of the Hindoo because he gave himself to unclean services and bloody sacrifices; as maintaining the cause of the Latin nations against Mahometanism because it divided man from God,—so reducing man into a slave, and turning God into a tyrant. We think of Him as fighting from age to age on behalf of the truth for which Romanists have been witnesses, that there is a one Family under one Head, united in one Father, possessed by one Spirit. We think of Him as fighting from age to age against that falschood which has borne all detestable fruits in practice, that the Family on Earth has been separated from the Family in Heaven; that it has an earthly Lord, or an earthly Father; that the Spirit within it can ever be a Spirit working lies, and not the Spirit of Truth. We think of Him as fighting on the side of Protestants whenever they are resisting these fictions and asserting the dominion of the Son of Man and the Son of God against His servants who usurp His name. We think of Him as fighting against Protestants, and baffling

and confounding them, whensoever they set up their sect notions and theories against His universal and eternal kingdom. We think of Him as the source of all national strength, valour, freedom, to England ; of all her Art, Science, Justice ; certain to go forth with her hosts whenever they are going forth in the cause of righteousness and humanity ; certain to call her to strict account for every unrighteous and inhuman act or purpose, for the worship of gold or any false and cruel god which degrades those who serve him from upright men into base and grovelling animals. We think of Him as the Searcher of every heart now, as the Judge of the quick and dead hereafter. We think of Him as the King Who will reign till all powers, voluntary and involuntary, are made subject to Him."

IV. There is nothing in such statements as these which can seem new to any one ; they are involved in the words which we repeat every Sunday—*His Son, our Lord*. There is not one of them which comes near to the comprehensiveness of St. Paul's language, where he speaks of Christ as the Head of all Principalities and Powers, and of every name that is named, whether in this world or in the world to come. And yet there is something in them which will clash not only with the conceptions of men who would confine the thought of Christ within a set of notions, habits, services, which they call religious ; which notions, habits, services, are so distinguished from the other

occupations of their lives by their unreality, that the religious and the unreal come at last to be nearly synonymous expressions in their minds. I am afraid that many who give themselves credit for being unusually devout, nay, who have passed through periods of much sincere and fervent devotion, will think that the name of Christ loses its sacredness when it is brought out of the circle of their experiences into contact with the rough doings of the universe. And if the effect of any such thoughts of Christ as those I have set before you had a tendency to divide Him from the innermost sanctuary of the soul; to make the belief in Him, as a deliverer of the conscience from its burden of sin, less strong; to make Him more an outward ruler, less a ruler over the reason and the will; I admit that this is a mischief for which no good, at least that I can imagine, could be a compensation. For were that the effect of what I have said, it would conspire, I think, with all that is most dangerous in our existing religious tempers. They lead us far too much to think of Christ as belonging to the past, as only to be read of in a book; they hinder men from awakening up to the conviction, "Lo! He was with me here in this place, in this lonely night, in this stormy sea, when this Sepoy had his knife at my throat,—and I knew it not." Not to put the Son of Man at a distance from men, but to declare how near He is to them in all their daily toils, in all their least and greatest trials, would I recur to the language of

the Creeds and of the Scriptures respecting Him. Not to underrate the terrors of the conscience, or its need of deliverance; but to show how every Yogi torture, the burning of every widow, every superstition and every crime which superstition engenders, is the witness of these terrors, is a cry for that deliverance, would I claim that our thoughts of Christ should not be limited by the boundaries of Christendom. Not to show that there is any other name given among men which can set them free from this anguish; but to assert that the Son of God has explained the secret of it by showing that the sin of men is rebellion against a Father, and has sacrificed himself to take away that sin, and to unite men with His Father;—would I protest against every thought of Christ, which would sever the link between Him and that which is deepest and most human in every one, who is born into the world into which He was born, who dies in the world in which He died.

I believe, brethren, that our words to you about this Indian chastisement must sound to you most idle, unmeaning words—must *be* most idle, unmeaning words—unless we take this course, unless we cherish these thoughts of Christ. How can we have the face to tell men that God is punishing them for not confessing Christ, when we say in the same breath that they have no Christ to confess; that He is not the Lord and Saviour of Hindoos and Mussulmans, not the Lord and Saviour even of the English

nation, but only of certain individuals of that nation who have privileges which do not appertain to their countrymen, or to mankind? How can we blaspheme God by saying that He subjects us to heavy calamities for not doing homage to a King who is not ours; for not proclaiming a Saviour to the nations who is not theirs? Or, is it meant that we are to proclaim some God who is not the Father of men in Jesus Christ, a God who executes vengeance at his pleasure, a God who does not seek to make men holy as he is holy? Alas! what need to tell them of such a God—they acknowledge *him* already! The fear is, that they may lead our sons to acknowledge him too,—that they may be so utterly bewildered by what they have heard and by what they see; by their vague traditions of a Saviour for mankind whom yet they dare scarcely speak of as a Saviour for themselves; by instincts to belief in the native mind which they cannot account for; by the consciousness of Wrong, and the consciousness of Right, without knowing who has awakened either; by the sense of power, without being able to say whether it comes from the mere arms which they wield, or from some singular gift bestowed upon the English race; by the conviction that that power ought to be used for the repression of crime, the assertion of Righteousness; by the mighty temptation to use it recklessly for the gratification of individual passion and vengeance;—that, at last, they will bow down before

a Sivā, clothing him with some holy name they have learnt in the West, but really contemplating him only as a destroyer.

Verily, brethren, Christ has been ruling over our nation—has been ruling over our empire,—whatever we may have thought of Him, or this would have happened to us long ago. Verily, He has proved His presence in that distant land, His care for Britons and Hindoos and Mussulmans, or no Christianity of ours would have been the least protection against that which it has encountered. And now He is speaking to us—not merely, as I said before, to our rulers, but to the fathers of families, to the masters of schools, to all who are to form men that shall carry the English name into other lands. He is not, I think, bidding us introduce some new scheme of education which shall prove us to be much wiser and better than our forefathers. The institutions which they have founded inspired higher thoughts of Christ than they could grasp themselves, or than we can grasp yet. They taught their children what we have sometimes in contempt called a Pagan lore. They themselves called it by a truer and more significant name,—a humane lore. They thought,—or they worked in the thought, if they were not conscious of it,—that the servants of the Son of Man should know what men have felt, done, longed for, in all times and countries the most remote from their own. They believed instinctively that the revelation of

Christ was the interpreter of the thoughts which He Himself had awakened in them; that He Himself was the satisfaction of them. Wonderful discipline for those who are to be citizens of an empire upon which the sun does not set! All we want is, that it should be connected with a still deeper and holier discipline, received in nurseries on the knees of mothers; that it should be connected with all the problems of the individual conscience; that it should expand to meet the problems of Modern History, the thoughts and speculations of the nations which modern discovery has made known; that the Bible should be treated, not as a book which stands aloof, frowning upon all these inquiries, but as *the* key to the meaning of them: and we have an armour with which we may safely send forth our young men to fight the hottest battles. Only let us teach them to think of Christ as the Author of all that is pure and true, as the enemy of all that is vile, in their own hearts and in the hearts of all of whom they read, of all with whom they shall converse; only let us teach them that their own thoughts and ours are no measure of what He is; only let us tell them that He would make them His knights, that the banner of His Cross will be over them in whatever lands they are, into whatever furnace they may be cast; only let us bid them expect, and let us expect ourselves, the hour when He shall appear in the glory of His Father, and when that glory shall fill the whole earth.

III.

FAITH AND SCIENCE UNITED IN THE WORK OF
THE MINISTRY.

 COLOSSIANS IV. 14.

"LUKE, THE BELOVED PHYSICIAN."

THE Collect for today is grounded upon this verse. St. Luke is spoken of there as a physician of the body, and a physician of the soul. If you felt that this is a forced analogy, a sort of play upon words, it must have grated upon your ears when you heard it in a prayer. I believe that the two ideas are not brought together by any trick of the fancy; that they are actually and essentially related.

We may think of St. Luke as the writer of a Gospel, as the writer of the Acts of the Apostles; but we think of him first as the companion of St. Paul. He acquired his perfect understanding of that which he was to set down in a Gospel specially intended for the Gentiles, by preaching a Gospel to the Gentiles. He saw the Church growing, and was an instrument in making it grow, before he described its growth.

And it is in this character especially that his profession as a physician becomes interesting and important to us.

No one can imagine that St. Paul chose his associate lightly; he would have denied that, in the strict sense of the word, he could choose at all. He himself was appointed to his work; a dispensation was committed to him; it was woe to him if he did not preach the Gospel. Those who were joined with him must have the like vocation. He was to exercise the spiritual discernment that was given to him, in deciding whether they had. We know that he suffered what was probably the greatest loss and sorrow of his whole life, his separation from Barnabas, rather than be attended by one whom he judged unfit. John Mark, whom he opposed, must have had many merits; was himself, like St. Luke, if a similarity of names does not mislead us, destined to be an historian of our Lord's acts upon earth. For one disqualification, St. Paul would not endure him as a fellow-labourer; surely the man who was taken in his place must have been supposed to have special endowments for that special function.

And yet it must strike many, that this one circumstance of his being a physician—whether he was so when he undertook his mission, or became so afterwards—was a more serious objection than any temporary access of Jewish prejudice and timidity which caused Mark to return from Perga to Jerusalem,

could possibly have been. According to the common theory respecting spiritual gifts, it was of the greatest moment to the success of St. Paul's preaching, that he should prove himself capable of breaking through the laws of nature in all ways, but especially in the act of healing the sick. The great difference, we are often told, between the power of an Apostle and that of a modern missionary, is, that he could work sudden and surprising cures on the bodies of men. Now, think how it must have interfered with the impression which these acts were to make on the beholders, to have had continually by his side a man whose business was known to be that of a healer; who professed to cure men, not by breaking through the laws of the human frame, but by understanding more of those laws than his fellows. Would not you have said, "Of all persons in the world, this is the one whom an Apostle having such powers as are attributed to him,—pledged to use these powers for the recommendation of his doctrines,—would not suffer to be one of his most insignificant subordinates, far less his honoured and constant colleague?"

Possibly it was this consideration which led the inventors of legends to determine, in spite of the Apostle's express words, that St. Luke should be a painter rather than a physician. It was an ingenious compromise. They would grant that he practised some *art*—one of the ordinary human arts,—if they could but relieve him from the imputation of being in

any sense *scientific*. The hint once given, it was sure to be prolific. The early chapters of St. Luke's Gospel contain the fullest records of the Virgin Mother; why should he not have made a picture of her? Why should not that be the original of all after-pictures of her? Why should not he be the beginner of picture and image-worship in the Church? Those know little of the faculty of the fancy, as it has displayed itself in hagiologies, who would attempt to prescribe any limit to their speculations, or who should doubt that each possible guess, starting from an originally false assumption, would in process of time become a record of history, at least as closely associated with the popular conception of the Evangelist as any words which he wrote respecting the Teacher of the Gentiles, or respecting our Lord Himself.

But we, who have learnt to attach more importance to the words of Scripture than even to the most elaborate and best attested traditions, are bound to ask ourselves how this simple, unstudied assertion of St. Paul, occurring in the midst of greetings to friends, that St. Luke was a physician, accords with the notions which we Protestants, no less than Romanists, attach to an inspired Preacher and Evangelist of the first age. If we cannot reconcile these presumptions with direct statements and with the general tenure of the Apostolic History, must they not be abandoned? If we should be compelled to abandon them, will it be a loss to our faith? May not our faith be much

deepened if we should find that it stands in no opposition to science, but, from the beginning, in an intimate necessary alliance with science? Will our hope of the spread of the Gospel in our days be weakened? May we not discover that some of the hindrances which we have imagined to its diffusion are hindrances which we have created; that none of the mighty helps which God vouchsafed to His servants and heralds in the primitive times have been withdrawn from us? May we not thus be led to a profitable humiliation for our own faithlessness and feebleness; to an acknowledgment that it is not God who straitens us, but that we have resisted His designs of love to us and to mankind?

I. I have observed to you more than once, that the wonderful powers which are described in the Acts of the Apostles as gifts of the Holy Spirit, are said to have been exercised in places where enchanters had been busy; very commonly, indeed, for the express purpose of confounding enchanters. This is a characteristic circumstance in the Biblical narratives, which no thoughtful or conscientious student can venture to overlook. I say in the *Biblical* narratives, for this is one of the points in which the relation between the records of the Old and the New Testament is most conspicuous. The rod of Moses is stretched over the river and over the air, to be a witness of the Lord God, the Deliverer of Captives, against the magicians who are practising tricks to confirm the tyranny of

the Pharaohs. Elijah forbids the rain and raises the dead, because he is engaged in a warfare with the ministers of Baal, the servants of a cruel superstition which enslaved their minds and bodies to all the capricious influences of the outward world, to the worse caprices of a priest-ridden King and Queen. The Roman Empire, in the days of Claudius and Nero, swarms with the workers of miracles. Among them are found Jews, like Elymas and, probably, Simon, who bring the knowledge which they have derived from the Scriptures to aid in practising frauds upon the people. At Philippi, at Ephesus, magicians are driving a most successful trade. The rich are interested in it. The Government protects it. The old worship is shaken by the scepticism which the Greek teachers have spread through all the cities. These miracle-workers uphold it, or at least keep alive the dread of something mightier than man—something which may do him mischief,—far more effectually than the regular priests. Fear and curiosity gather about them. The materialists laugh at them in vain; the sense of the invisible in the hearts of human beings will not yield to any ridicule. Often the scoffer goes in secret to consult the prognosticator—to seek aid of the diviner. He has no certainty for anything. Why may not these arts be tried as well as any others? Why not trust lies about the demons just as well as the lies that pass current in ordinary society?

St. Paul had no doubt that these workers of miracles were in communion with a *Spirit* of Falsehood, the self-same spirit who prompted the falsehood of the tradesman, the politician, the state-augur. He had no doubt therefore that one part of the convictions which brought men to the feet of these spiritual gamblers, was true. He did not come to Philippi and Ephesus with the message that our world and the unseen world are severed from each other; that a thick veil is between them which cannot be rent asunder. On the contrary, the tidings he brought were, that the veil *had* been rent asunder; that the Son of God, by His death in our nature, had consecrated a new and living way between earth and heaven. "And the witness," he said, "of this union, the blessed fruit of it, is, that the Spirit of Him Who smote in pieces the tyranny of Pharaoh, and triumphed over the gods of Jezebel, is come to dwell among men; to set them free from their bondage to spirits of sea, or earth, or air; to claim them as the children of the Righteous and True Being,—the Father of our Lord and Saviour, Jesus Christ. That Spirit dwelt in Him Who went about doing good, delivering the souls and bodies of men from plagues and torments—from the power of the Unclean Spirit. According to the promise which He made before He ascended, what He did, He enables us to do also. We go forth in His Name *preaching* Redemption, *manifesting* Redemption; showing that men are not

the slaves of those powers to whom the magicians would make them slaves, that they have a Father and a Deliverer, that the Spirit of Power is emphatically the Spirit of *Truth*."

II. You will see that I am not twisting the language of the New Testament. I am quoting it literally, and illustrating one portion of it by another. But is it inconsistent with *this* language, that Luke the Physician should be the chosen companion of Paul the Apostle? Would it interfere at all with *this* testimony, that he should be attended by a man whose function was to heal? Was it necessary for *this* object, that St. Paul's acts should be supposed to be subversive of the Divine order, worked in defiance of science; not illustrations of the Divine order, proofs that we are under a righteous, not under a capricious Ruler, confutations of those who were subjecting the world to chance, to tyranny, to lying? Was not the deliberate selection of Luke by one who felt that it was the most awful, responsible duty which could devolve upon him, to select a companion for such a work—that if he departed a hair's-breadth from the Divine indications, to please any friend, to gratify any instinct of his own, he was committing a sin; was not this selection the most significant method of declaring to the world, "I do not come among you as an enchanter, sporting with laws, performing cures on human bodies by some legerdemain which may make you wonder at me and think I am

some great one. I come in the name of the God of Truth, in the name of Jesus Christ, the true witness, in the name of the Spirit of Truth, to vindicate immutable laws ; to draw contempt on all who would set up their own miserable wit, or skill, or their own wicked inspirations, in opposition to them. I come to claim all *true* powers of healing, all honest studies, now and to the end of time, as the gifts of God's Spirit, as the rightful and intended instruments in proclaiming God's kingdom over men."

III. On St. Luke's day I have a right to ask that this clear indication of St. Paul's mind,—of his doctrine respecting the gifts which were committed to him,—should be thoughtfully and earnestly pondered. For is it not true that St. Paul has been considered, is considered, by many who profess to regard him with the profoundest reverence, not as the foe of magicians, but as only a superior magician, working in another name and recommending another religion? You will admit, perhaps, that there are persons to whom this charge applies; that the miracle-workers in the Middle Ages; that the bishops and priests who, in our days, commend the vision of the Lady of Salette to the faith of their flocks, must hold the most exalted saint and the most perfect juggler to be exactly alike. But I do not dwell on *such* cases; I would only make one remark in reference to them. They are put forward as a trial of men's faith. I think that they serve that end admirably.

Any persons who do *not* believe that the Spirit of Truth has been given to men and dwells with men, to guide their consciences and reasons into truth and away from fictions—those persons who from any reason reject this part of Christian doctrine as fanatical or impossible—may, I think, be brought in due time, if not at once, to accept these stories, ancient and modern,—to accept also the general rule which has been so manfully propounded, that the merit of faith increases in the exact ratio that the external evidence for that which is to be believed diminishes. Any one who confesses such a Spirit of Truth as his abiding Preserver, will hate these stories most for their own sake, more for the withering Atheism which is involved in the apologies for them.

My object however is, not to flatter our self-love by the condemnation of men with whom we are at variance, but to consider whether the habit of mind which takes one form in them does not take another scarcely less mischievous form among ourselves. What means the complaint, that we have no power of recommending the Gospel to nations which have not yet received it by the gifts which wrought conviction in the hands of St. Paul and St. Luke? Do we not think in our hearts that those gifts were *not* spiritual gifts, as St. Paul said they were,—*not* gifts which testify of an invisible agency proceeding from Him Who gave laws to the sea that it should not pass; Who revealed Himself to the Israelites as their Lawgiver; Who sent

His Son to fulfil His law and make it honourable,—but magical gifts, the truth of which consisted in the impression which they produced on the senses; which proved certain men to have a peculiar power and holiness, whereby they were able to violate laws, and so to outrage the name from which St. Peter declared that all health and life proceeded? If we did think that these gifts were spiritual and not magical at the first, what should hinder us from thinking that every cure effected without the aid of enchantment or quackery, but wisely, honestly, scientifically, is a proof that the Spirit of God is at work, now as then; is guiding the mind of the Physician out of darkness into light, out of falsehood to truth, now as then; is using him to bear witness of His gracious, health-giving, health-restoring purposes towards the sons of men? Is not the abandonment of such a belief by us clergymen a practical denial of the special lesson which the apostolical signs were to teach us, a determination not to own Him as a King in the highest, noblest region of His dominion, over the thoughts, judgments, energies of the human spirit? But whether we persist in this rebellion or not, physicians, I trust, will discern the necessity of asserting that for themselves which we have ignorantly or proudly refused them. I do not see how they can maintain their ground in the great battle which they have to fight with superstition and trickery; how they can vindicate the right and the duty of discarding every theory of their own or of other men, however

sanctioned by prescription or anything which interferes with the acknowledgment of facts and the steadfast investigation of their significance; how they can pass by the temptations which will be perpetually presented to them, of making their own conceits the measure of what is true in their studies, their own wills the supreme authority in their practice; how they can keep the highest ends before them amidst the continual motives to pursue lower ends, unless they confess that all gifts of insight into the condition of their fellow-men, all powers of ministering to them, are gifts of a Spirit of Truth Who watches over them at every moment, and can make them in the truest sense His agents and witnesses.

IV. In all I have said, I have wished to keep the thought prominently before you, that Luke the beloved Physician was a missionary as much as St. Paul himself. I have hailed the return of this day in the midst of our Indian troubles, because I believe it points out to us one of the most useful, one of the most obvious solutions of some of the difficulties by which the subject of Christianizing that part of our Empire is beset. You go into a land where the religion occupies every corner of life. Can you suppose you can prevail by preaching a doctrine? You go into a land which is possessed by all manner of charms and enchantments. Can you suppose that the mere announcement that you in the West have a religion in which there are no charms and enchantments, will break them?

You go into a country where malignant powers are believed to exercise a malignant influence over the bodies of men; and can you suppose that they who are actually suffering and groaning will listen to you and come to you, merely because you speak certain words, without showing that there is any power in them to remove those influences? You maintain, that when Christ's gospel was preached in the world, 1800 years ago, to the worshipers of idols, those who preached it did reverse the wand of the enchanter; did heal sicknesses; did declare that they came as messengers of a God of health, Who cared that men should be set free from the plagues by which they are bound. You know from experience that the most inveterate prejudices of the Hindoos have given way before the proclamation of certain physical laws, because they had proofs that the observance of those physical laws leads, in a number of cases, to the removal of disease and pestilence. This has been a kind of interference with old superstitions which governments are not able to prevent—nay, in which they take part,—though, standing alone, it does threaten all that is good, all that may be restraining in these superstitions, as well as that which is evil and hateful.

Why could not the word and the act be joined? Why could not the missionary declare that the God of Whom he bears witness, is the God Who sent His Son to redeem the bodies as well as the souls of

men, to take their nature that He might bear their infirmities and hold conflict with their enemies? Why could he not say, "We come in His name to defy the enchantment of evil men and evil spirits; we come to you as messengers of health; we come to you bringing the sign and pledge that health is possible for you, that health is intended for you?" No doubt the cures would be imperfect, temporary, followed in a few years by death. So was it with those of the Apostles. And the imperfection helped instead of marring their message. They were sent to preach, not escape from death, but a Resurrection from it. They themselves bore about in their bodies the dying of the Lord Jesus; they themselves were glad to depart and be with Him. But their message throughout was a message of restoration, a message of life.

I have asked, Why must we put asunder things which God has joined together? I might have asked, Has it been possible to separate them? Has not the missionary, just because he preached of salvation—just because he opened the New Testament, which spoke of Christ's cures of the sick—been obliged to recognize the connection? Have not the converts he has made felt it? Has not even the surrounding population of Hindoos and Mussulmans felt it? What hinders, then, the same hearty co-operation of the teacher of the gospel with the healer of the sick man, as in the early days of the Church? I answer, Our faithlessness at home; our low thoughts of God's

goodwill to mankind ; our determination to separate the redemption of the soul from the redemption of the body ; above all, our refusal to connect the discovery of truth in any direction with the gift of a Spirit of Truth. If we habitually thought of God in the way the Bible teaches us to think of Him, as the God of deliverance and salvation ; if we believed that He is, and was, and is to come ; that He is unchanged in that Will and Purpose which Christ revealed ; if we took the acts of Christ on earth as the simplest, most decisive witnesses that that unchangeable Will and Purpose concerns the whole man ; if we studied, with open eyes, the whole history of the Apostle Paul, as bearing upon that passage of it which I have considered today, we could not hesitate to believe that the promise of the day of Pentecost has been fulfilled in every new light that has been thrown on the laws of language, the relation of languages to each other, their mysterious connection with the life and being of man ; in the patient efforts of every physical student ; in the discoveries that have rewarded them ; in the power of benefiting human beings, which accompanies that knowledge. Till we believe this, we shall be in continual danger, on the one hand, of regarding the acts of God as capricious, of supposing that He makes Himself manifest chiefly in the contradiction or supersession of His own laws ; on the other hand, of turning science into a kind of abstract divinity, the ground of a new superstition.

But when we do heartily and inwardly accept this faith ; when it warms our hearts, as well as enlightens our understanding ; when we keep it alive by doing the works which God has prepared for us, what a new day will dawn upon our land and upon its most distant possessions ! There is something too dazzling for our eyes in the brightness of it, even when it is seen afar off : perhaps we shall be wiser to think how we may hasten it, than to dwell upon its splendours, which God will let us behold or not, as He knows to be best. But this I will say, that there are signs, and cheering signs, that such a day may be approaching. In every department of science and of art there are, I trust, men who have a sense of the awfulness of the powers which have been committed to them ; a still deeper sense of the awfulness of truth. In this day and in our country the enemy of science would take little by his experiment of converting St. Luke from a physician into a painter. Our artists would turn upon him and say, If he was that and also a righteous man, he must have been a man of science ; he must have sought the truth in the forms of Nature, truths in the human countenance, —in the Virgin's, or any other. He must have been a protester on behalf of that which is, against everything that is counterfeit, that is idolatrous. Many a one, I believe, will be ready to add, He must have claimed his gift of painting as a gift from the Spirit of Truth—we must claim ours ; or he must have

abused it—we must abuse it—to the injury instead of the blessing of mankind. More and more firmly, brethren, may we all—clergymen, lawyers, physicians, artists—lay hold on that conviction; more and more steadily may we act upon it! Even the direst, the most overwhelming sorrows, which lead the citizens of our land to feel that each of them has a gift from God, that it must be submitted to His guidance, that it must be used for His glory and for the good of His children, will prove blessings for which Englishmen may give thanks from generation to generation.

IV.

A STRAITENED FAITH AND A NARROW GOSPEL NOT THE
STRAIT GATE AND THE NARROW WAY OF CHRIST.

MATTHEW VII. 13, 14.

“ENTER YE IN AT THE STRAIT GATE: FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION, AND MANY THERE BE WHICH GO IN THEREAT: BECAUSE STRAIT IS THE GATE, AND NARROW IS THE WAY, WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT.”

ARE not these words conclusive against the doctrine which I have said lately that we should preach to Christians, to Hindoos, to Mussulmans, to all people whatsoever? A Gospel that God is the Father of all in Jesus Christ, Who is the head of every man; a Gospel that all gifts with which men are endowed are gifts of the Holy Spirit, and are signs of His presence,—must not such a Gospel open that wide gate which we are told here leadeth to destruction? Must it not hinder those who preach it and those who hear it from seeking to enter through the strait gate, to walk in the narrow way which leadeth to life? How can we proclaim that as a blessing to all which we are told is found only by a few?

These questions are very serious; no one who considers his own responsibilities as a teacher or as a learner must shrink from them. No one of us, I think, can safely say that they are questions which do not concern him; that he has no temptation to overlook this text or to evade the force of it. I feel the temptation strongly: the words are sharp—sharper than a two-edged sword; they strike some of the habits and tendencies which belong to our age, which accord with our individual tastes and temperaments. It would be very pleasant to our slothful nature if we could persuade ourselves that the choice of Hercules is not to be the choice of the Christian youth; that endurance was the characteristic of Greek heroism, but may be exchanged for silken dalliance by those who are signed with the sign of the Cross; that every physical student must be on his guard against idols on the right-hand and on the left,—idols of the market-place, idols of the cave,—must steer his narrow course through them both if he would reach the port to which he is bound, but that the seeker after Him who made the world has no discomforts or perils besetting his journey, no fear of not reaching his home. Such an opinion, I say, would be agreeable enough to the indolence that lies so near all human hearts; but just in proportion as it has this recommendation, would it be offensive to all that is earnest, vigorous, hopeful, in those same hearts. If the faith of Christ asserted *this* claim to our sympathy, every

sufferer, every earnest wrestler would say,—would have a right to say,—“It is not for me; I do not want it.” - I am quite convinced, therefore, that we ought to search out the meaning—the whole meaning—of this sentence; that to explain away any part of it is a proof of cowardice and dishonesty; that if it should clash with any of the notions which we have cherished most fondly, we are bound to cast them off.

How then may we best arrive at the discovery of that meaning—that whole meaning—of the text, which is so needful for us? I know but one method. The gate through which our Lord Jesus Christ Himself passed must be the strait gate through which He would have us pass. The way in which He walked must be the narrow way in which He would have us walk. The issue to which this gate, this path, led Him must be the Life which He would have us seek. And by this strait gate and this narrow way of His we may be able to learn what is the wide gate through which so many pass, what is this broad way which so many choose. By the Life to which this path is leading, we must understand what the destruction is which is the goal of theirs.

I. Open what page you will in any of the four Evangelists,—let the passage you choose contain one of our Lord's formal discourses or a mere casual sentence, let the crisis be that of the Temptation, of the Transfiguration or Passion, or of the Resurrection,—these characteristics will certainly force themselves

upon your notice. You are reading of One Who claims to be the Son of God ; you are reading of One who, because He claims to be the Son of God, abjures all independence, all separate authority. He is one with the Father, therefore He can do nothing of Himself. He will not make the stones bread ; that would be a denial of his Sonship. He gives bread to the multitude, for it is His Father's will that He should give it. He is doing what He has seen the Father doing. His countenance becomes changed, for the Father's brightness shines through it. He is alone, and yet not alone, for the Father is with Him. The agony of the Cross is the sense of separation from the Father. Into the Father's hand He commends His spirit. Mary Magdalene is to tell His disciples that He is about to ascend to His Father and their Father, to His God and their God.

The highest assumption which it is possible for one clothed in human flesh to make,—an assumption which sounded to his Jewish hearers as the most frightful blasphemy,—was then the foundation of a deep, an entire self-abandonment, which no one clothed in human flesh had ever approached. Through this strait gate of absolute, unreserved confidence in the Eternal God as a Father, when the evidence of events, the denials of men, the anguish of His spirit contradicted the faith that He was a Son at all,—through this strait gate of absolute denial of His right to have anything and be anything apart from

His Father, did He pass. If we fail to perceive either the greatness of the pretension or the completeness of the renunciation, we fail to see Him Whom the Gospels set forth to us. If we look for any balancing of the one against the other, for any attempt to qualify boldness by humility, we fail to see Him. In the entire, the necessary union of these seeming opposites, consists the simplicity and calmness of the life. Take away either, and you introduce an element of artifice, confusion, restlessness into the character. You mix with Him something of that sin into which we have fallen.

II. Again ; open any of these same four Gospels where you will, and you will find that you are reading of One Who, without saying that He was a king, proved Himself to be a King over Nature and over Man. The man of Nazareth, He Who is called the carpenter's son, speaks and He is obeyed. His word has a power in it, such a power as does not dwell in the storm and the thunder. But you are also certain—every sentence of the Gospel conveys the impression—that this King of Men is distinguished from all other men, by *not* exalting Himself above the lowest of the race, by *not* looking upon the lowest or the worst as an inferior, by feeling such an intense sympathy with the lowest and the worst, as none, who shared their corruptions, had ever been able or had dared to feel. Here is a narrow path to walk in ! The highest royalty, the lowest service ; the greatest un-

likeness to the members of the race, the most entire identification with every one of them ! One step to the right or the left, one claim of authority and dignity which lessens the sympathy, one exhibition of sympathy which takes away from the Kingdom, and the Christ is lost, His person and His work are changed altogether. And yet it would cause one a shudder, a sense of horror, to think of Him as choosing a safe path, like some Aristotelian moralist, between two extremes. Such a course was certainly not the course of Jesus. He moves on naturally, majestically, shrinking from no perils. Nearly every word He speaks, nearly every act He does, is open to misconstruction, is always misconstrued. He does not shrink from being too much a King, lest he should be accused of being the enemy of Cæsar. He does not shrink from being too much the servant of all, lest He should be called a gluttonous man, the friend of publicans and sinners. He cannot be too much of either. To be one He must be the other. He must be perfectly both.

III. Through this strait gate, along this narrow way, He was moving on to that LIFE which He had with the Father, before the worlds were. It was therefore His proper Life, His Original Life, the life of trust in a Father ; the life of entire delight in the Will of which His own was the reflex. But in another sense He was moving to a new Life, the life of manhood which He had redeemed and reconciled. If the

love of God could have been content with anything less than this redemption and reconciliation, with anything less than the imparting to men the full rights and condition of Sons of God, the Word would not have been made flesh, the life on earth which the Evangelists set forth to us would not have been lived. Therefore this is declared to be the goal and end of that narrow way through which He walked, the fruit of the Baptism with which He was baptized. Till this was accomplished, He could not see of the travail of His soul and be satisfied.

IV. The command then, "*Enter ye in through the strait gate,*" is the same command as "*Follow me.*" "I, Who open and none can shut, have opened this gate for you ; in your nature I have *claimed* for you the rights of Sons of God. In your nature I have *disclaimed* for you all independence and self-sufficiency. Do not you, my sheep, choose another entrance than that which the Shepherd has chosen. For the gate through which He has gone—the gate through which He would guide you—is the gate to Life. You cannot find life if you refuse to own the Father Whom I have declared to you ; you cannot have any life but the life of dependent, trusting children. Assume that state to be yours, wonderful as it is. Without this assumption you cannot be humble, you must be proud."

For, He goes on to tell them, there is a gate, there is a way, which does not lead to life, but to destruc-

tion. This gate, He says, is a wide one. It will admit all kind of persons, the most unlike each other in their associations, habits, dispositions, apparently in the objects which they are seeking. If we have at all understood what His gate was, what the strait gate was, we shall be at no loss to interpret the wide gate.—Alas! which of us does not know it, from having gone through it?—The gate of trust in God as a Father is the one, the gate of distrust in God as an enemy is the other. And as the two gates are contrasted, so the two ways. The way of sympathy or fellowship with human beings as all sharing in the love of the same Father, as all having an inclination to wander from Him, is the one way; the way of self-exaltation, of setting ourselves up as having interests separate from those of our fellow-men, as being more favoured, more wise, more holy, than they are, is the other. How difficult it is to find the first of these ways, how readily a man falls into the second, —from whatever point he starts, whatever end he proposes to himself,—I think we might learn from our own experience. But that I may illustrate the subject more completely, I will take the classes of persons who are most strongly contrasted in the Gospels, the publicans and outcasts, the disreputable portion of Jewish society, whom Christ called to repentance, the Pharisees who were its highest religious models.

Opposite as these classes were, they had a common characteristic. Distrust of God was at the root of

the indifference and recklessness of those whom their countrymen scorned; distrust of God was at the root of the rules and practices of those whom their countrymen revered. A voice within him said to the extortioner, said to the adulterer, "Thou art breaking a law; the Ruler of the Universe is at war with thee." There was in him a skulking shame, the fear of exposure, the desire to escape from a Judge. He must console himself by putting such thoughts as far away as may be possible, he must eat and drink and do his best to be merry; if that end was not to be reached, then the steadfast pursuit of money, with the perpetual anxieties and dim hopes which accompany it, might perhaps make him forget the future as well as the past. Think how many with entirely different schemes of happiness, or with no schemes at all; how many oppressed with the cares of the world; how many light-hearted triflers, only caring to be without care, entered then, enter now, through this wide gate! And all who did enter it or do enter it must also go along in that broad *way* of which our Lord speaks. Distrust of God thus leads to separation from their fellow-men. Each has an object of his own; his fellows interfere, in a more or less degree, with his pursuit of it or attainment of it. What jostling there is! the broad road is yet not broad enough to prevent perpetual collisions. Yes, to each man who moves along in it, having that dread of One who may some day call him to account for his wrong-doings, for his

carelessness of his neighbours, must try to make out a special case for himself. He must prove that other men are wrong, and that he is right. He may not be perfect, but at all events he has not sunk to the level of that man, and that, and that.

You see at once how the extremes meet, what a point of resemblance there is between these irreligious men and those who say that they are righteous, and despise others. The resemblance does not begin there; it is more radical. The Pharisee makes long prayers in the Temple and at the corners of the streets, for the same reason that those whom I have just spoken of eat and drink. To forget an enemy or a tyrant, to keep out of his sight as long as may be, is the aim of the sensualist and the money-getter; to persuade a tyrant and enemy to forget him is the aim of the laborious petitioner. "Oh, God! I will make Thee all these offerings of time, of money, of wearisome, painful toil, if Thou wilt only allow me to escape from Thee, *not* to behold Thy face in Righteousness!" The Pharisee is opposed to Christ in his relations with Man, because he is at war with Him respecting his relations with God. He will not believe that God is a Father. He will not believe that God can speak to men, through a Man, a Brother. He will not believe that the Son of Man has power on earth to forgive sins. Therefore, while Christ stoops to the level of all men, dies the death of all men, and so proves Himself the true Shepherd of the Sheep, these Pharisees

only prove themselves shepherds by dividing themselves as much as possible from those whom they rule and guide.

That this way was leading to destruction those who walked in it, in the days when our Lord dwelt on earth, the history of the Jewish nation sufficiently proves. The habit of suspecting God, which prevailed alike in the religious and irreligious classes, led to the denial of Jesus as the Christ, led to the superstition and cruelty which reduced the worshipers of Jehovah far below the level of the idolaters around them. The self-exaltation, the suspicion of each other, which characterized the religious party most, but which might be traced in all classes and conditions of the people, was hastening the destruction of their city and polity. Those tempers which were the destruction of the social life of the nation were destroying also the individual life of every man who cherished them. All that was patriotic, humane, godly in him was dying out. What was base and selfish was becoming supreme. He had chosen the broad way, the way which it was so easy to enter. At every step he found the way growing closer and more contracted, till at last he could see nothing but frightful shadows of himself, till all ends in utter darkness.

How could men be brought out of this broad and dark road? Our Lord told publicans and sinners of a Shepherd who was seeking after His lost sheep; of a Father who allowed His child to wander in a far coun-

try, and to eat the food of swine, that He might awaken him to thoughts of his home, that He might bring him back to His embraces. Publicans or Pharisees who received this Gospel entered through the strait gate of faith and trust, walked in the narrow way of self-renunciation, entered into the divine and universal life. The message concerning this narrow way was spoken first to His disciples, that they might preach it as a Gospel to all nations.

V. But after all that has been said of the many who choose the broad way, is there not something exceedingly discouraging in the words about the few who find this narrow way? Must they not have been discouraging to those who received their commission to preach the Gospel from Christ's own lips? Must they not discourage us in these latter days still more? The prophecy may have been saddening enough to the disciples; but could it have been as saddening as the actual experience of its truth? They found, when they went forth, that those who received their report were few in comparison of those who rejected it. Among their own countrymen, among Greeks, Romans, barbarians, it was a feeble minority which confessed God as a Father and themselves as members of His family; a vast and powerful majority which continued to regard Him as an object of distrust, which stood aloof from each other as if they had no common relationship, or only herded together because—so God had established His universe—it was impos-

sible for any one to obtain his own ends without the co-operation of some whom he was inclined to consider as his rivals.

This must have been a trying discovery, no doubt, to men who were to preach God's Name and God's kingdom to all tribes of the earth; but was there no discovery more trying still? Had they not to learn that they themselves, the chosen heralds of this Kingdom, had no power of finding the narrow way when they were walking along in the broad way; had no power of keeping themselves in the narrow way when they had once been brought into it? Had not God Himself led them, in spite of themselves, to trust in Him? After repeated lessons respecting the wisdom and duty of trusting Him, were they not sliding continually into distrust? Did not self-confidence continually overtake them? Were they not tempted at every moment to relapse into the Pharisaic thought that they were better than other men? When some fall had convinced them of the folly of that opinion, were they not tempted, instead of arising and going to their Father, and telling Him they had sinned against Him, to take some equally Pharisaic method of pacifying Him, and of seeking to recover the position they had lost?

Few they be that find Thy narrow way, O Lord! Are there *any* who find it? No, surely, we do not find Thee; but Thou findest us. We do not bring ourselves into the narrow and thorny way; but Thou

hedgest up our paths, that it may be impossible for us to walk in any other. Thou takest from us trust in ourselves, that we may be compelled to trust in Thee. Thou showest us that we are not better, but worse, than other men, that so we may commend all men with ourselves to Thee. So Christ's heralds learnt to speak then; this was the preparation which made them able to bear all opposition. It was this which made them fit instruments for raising a Christendom on the ground of God's Fatherhood to mankind, testified in His Son. They were sure it was God's will that all men should be saved, for they felt that it was only He who gave them the will that any should be saved.

VI. And this, I think, must be the preparation of those who, in these latter days, are to speak of Christ among the worshipers of Brahma or the disciples of the Prophet. So long as we are not going through the strait gate of simple trust in God as a Father, Whose Son has been born of a woman, that He might claim those who are born of women as God's children, and might seal them with His Spirit,—so long as we are not walking in the narrow way of denying that we have anything of our own, that we are better in any one respect than other men,—so long, I believe, our message to the nations of the earth, if we have strength to utter it at all, must be a powerless message, not a message of life. The mere announcement that the path to heaven is a difficult and thorny one,

that there are few who find it, is no new announcement to Hindoo or Mussulman. It is a staple article in the creed of both. Every torture by which devotees hope to bring themselves into union with the Divine Nature, every sacrifice for propitiating evil powers, testifies how it has blended with the philosophy and the worship of the one race. Again, that Paradise is the prize of God's warriors, of those who give themselves up for life and death to His service, is the maxim of the Koran, which has borne great fruit in the past history of those who accept *its* teaching.

Just what Hindoos need to learn is, that the Divine Nature is a nature which has been revealed to men in a Person Whom they can trust; that by trust in Him they may enter into participation of His Nature; that all evil whatsoever is abhorrent to His Nature; that we may take refuge from all evil in Him. Just what they want to know is, that God has Himself made the sacrifice for men; that they have not to reconcile Him to them; that He has reconciled them to Himself. Just what the Mahometan wants to understand is, that the God Who calls for his devotion and his perpetual warfare, is not a tyrant, but a Father; not One Who is hopelessly separated from His creatures, but One Who is eternally united with them; not One Who seeks their death, but their life; Who desires His creatures, His children, to wrestle with the powers of death, to be the bearers of life.

The conviction, deeply rooted in our hearts, that

we have a right to make this proclamation,—because it is truth, and no lie,—will combine with all the strongest, most earnest convictions in the hearts to which we address ourselves, will disturb and set in fierce opposition all in them that is exclusive, selfish, hateful. It will be miserable for us if we impute this hostility to some peculiarities of their races and their faith, if we are not able to detect all the causes and principles of it in ourselves. Take the institutions which we are wont to speak of as specially Oriental, which we say make the intrusion of Western belief and civilization most hopeless. What is there in Caste which we are not familiar with; what good or evil belongs to it, which has not its counterpart among Christians, among Englishmen; which has not put itself forth as characteristically Christian, characteristically English? So far as it is an assertion of the superiority of that which is intellectual and spiritual to that which is animal, of the man who seeks the highest ends, to the man who is stooping to the ground and eating dust, it contains a truth which must not be denied or crushed. So far as it proclaims the superiority of a *set* of spiritual men to a *set* of carnal men, it is part of the Pharisaism which was found in Judæa when our Lord appeared in it, which is rampant among us at the present day. So far as it is an assertion of the intrinsic superiority of the Brahmin as priest, to the Sudra as one of the people, it is a part of the same self-exaltation of which

every page of ecclesiastical history presents us with specimens. So far as it merely implies a vaunt of the eminence and right to eminence in a particular race, let him who has never vaunted of the unrivalled, unconquerable Teutonic virtues cast the first stone at the Asiatic boaster. So far as it is a naked assertion of a necessary hereditary superiority, and of high employments as appertaining to that superiority, Englishmen have not been generally supposed to be quite incapable of comprehending such a prejudice, quite without experience of its effects. Here then, is an illustration, in the case of the most exclusive of all institutions, that the way which we rightly say is a way to destruction,—to the loss of moral life in a society and in individuals,—is a broad way, a way into which one country and one man is in danger of sliding as well as another. When we seek a deliverance from it, it must not be by preaching ourselves, but Christ Jesus our Lord; not by proclaiming that we have a moral, or political, or religious system which is not leavened with caste feelings and caste notions, but by saying that He was born, and died, and lives to make the Oriental and the Occidental, the bond and the free, one family in Him; that all true distinctions and varieties of race, country, family, individual, which God has established, will only make themselves more evident in the Unity of His body; that all separations which the pride of man has invented to rend His body asunder shall be abolished for ever.

Or look again at that doctrine which we attribute to the professors of the other more energetic, more conquering faith. A sensual Paradise! How terrible that is to Christian ears! To think of such rewards being presented to those who fight and die for God! I should be afraid of merely denouncing this tenet. If there is no blessing for the senses as well as for the spirit, for the outward man as well as the inner, I do not see what is meant by the promises of a redeemed body and a redeemed earth, which St. Paul speaks of, which cheered him in his own pilgrimage, and which he held forth as a strength and encouragement to all the persecuted Churches which he had founded. That this truth has been turned into a terrible falsehood by the selfishness with which it has been mixed,—by the believer's expectation of a special and exclusive reward which he should win by his faith and devotion; that it has become gross and base materialism, because there has been no high standard of human and divine life to which the believer could look, and in which he could forget himself; that he therefore could only measure the world to come by the things which were the chief objects of his pursuit here; that he could only realize his own salvation by consigning others to perdition,—all this the history of Islamism abundantly and painfully proves; this it shows to be the downward road which the Mahometan nations have taken, the road to the destruction of all the moral energies that once be-

longed to them. But, brethren, dare we say that that has not been a broad road, a road into which Islamites have stumbled most naturally, seeing that Christians, in the height of their profession and belief, have deviated into the same, and have walked in it? Have we not thought of the rewards of heaven as prizes for our individual faith and services, prizes that were enhanced in value by the exclusion of multitudes from them? Has it been possible for our dreams of the Paradise that is to be, not to derive their colour from our waking thoughts of the world that we see? If the pursuit of certain selfish possessions is our business here, must not the attainment of such possessions be our recompense there? Oh! surely we must leave this broad road ourselves, for it is clearly leading us down to death! Then we shall be able to tell Mahometans of a way to life, into which they may enter as well as we, because Christ, Who is the Way, Christ, Who is the Life, laid down His life for them as well as for us; because His Spirit is seeking to bring us, and them, and all men, to the Living God, the Universal Father.

V.

THE SEALED NATION AND THE UNIVERSAL FAMILY.

REVELATION VII. 9, 10.

"AFTER THIS I BEHELD, AND, LO, A GREAT MULTITUDE, WHICH NO MAN COULD NUMBER, OF ALL NATIONS, AND KINDREDS, AND PEOPLE, AND TONGUES, STOOD BEFORE THE THRONE, AND BEFORE THE LAMB, CLOTHED WITH WHITE ROBES, AND PALMS IN THEIR HANDS; AND CRIED WITH A LOUD VOICE, SAYING, SALVATION TO OUR GOD WHICH SITTETH UPON THE THRONE, AND UNTO THE LAMB."

THE Gospel for All Saints' Day, strictly speaking, begins with this verse. But the Church has surely shown her wisdom in not separating this vision from the one which precedes it. They stand out, indeed, in direct contrast; but the contrast illustrates the meaning of each, as well as the character and object of the book in which they are found.

I do not think it is necessary to decide whether Jerusalem had already fallen, and its temple had already been burnt, when St. John was in his exile at Patmos. Let that question be settled as it may; the all-important one which lay beneath was,—What did these events, past or to come, signify? Their

signification was so awful to any one who felt that his nation had been called out from all nations to be the witness of the Living and Righteous God and of His dominion over the earth, that nothing but the words of Christ Himself could have enabled His disciples—earnest and faithful Jews as they were—to accept the most evident warnings of the Roman intention to destroy the capital and uproot the race, as manifestations of the Divine purpose. They must have expected some miraculous interference to avert, even at the last moment, the impending doom; they must have looked for some sudden resurrection of the polity with all its visible accompaniments, even after the ploughshare had gone round the holy city, and its very name had been changed. Up to the time of Hadrian at least, we know how strong the faith of the exiled people was, that God would appear in their behalf; by what desperate insurrections they defied the powers of the Empire. To an Apostle of Christ such faith was incredulity: the facts he saw were to him not the refutation of prophecies, but the confirmation of them. And yet I do not think any Jew who rejected Jesus of Nazareth as the Son of God, can have felt any measure of the awe and horror at this overthrow which it will have caused to St. John. The calling of his people was not a less sacred thing in his eyes than in the eyes of the ordinary Jew, but infinitely more sacred.

It has been the fashion of some modern critics to

represent St. Paul and the writer of the Apocalypse as of opposite schools ; the one resolute in his opposition to Judaism, the other fanatically attached to it. But I do not know how it was possible to use much stronger language than St. Paul uses in the 10th and 11th chapters of the Epistle to the Romans on this subject. He would be willing to be accursed from Christ if he could save his nation. To it belonged the Covenants, the Law, the Promises ; of it, as concerning the flesh, Christ came. It cannot be cast away. He is certain that it is not. He himself exists to prove that it is not. A seed is to survive for future germination. He can just endure the thought of the present death of the Jewish people, when he sees what life to the Gentiles is to come out of that death. But such comfort is not enough. He has a vision, dim but dazzling, of unspeakably higher treasures which will be at its restoration.

So spoke the man whom his countrymen denounced as the deadliest apostate from the faith of his ancestors. St. John, who had not St Paul's calling to be a Gentile that he might gain the Gentiles, could not certainly have regarded with less amazement the desecration and desolation of the city in which he had eaten the last supper with his Master, where he had seen Him after He was risen, where the Spirit had descended on himself and his brethren. That the nation had destroyed itself, he saw of course. But could the wickedness of men set aside the purposes of

God? Was it not the doctrine of Law and Gospel both, that He accomplishes His mighty scheme of Righteousness and Love, notwithstanding all the opposition which it encounters from the evil will? Was it not the special doctrine of the Gospel, that even the will itself might be at last brought into captivity? Could it be, that the coming of Christ to fulfil all things, and gather the ages into Himself, was to undo the whole economy of the universe, to prove that it had been abortive?

I. The answer to such terrible doubts was contained, as it seems to me, in that vision of the sealing of the tribes, before the winds of the heaven were let loose upon the earth, or the sea, or any tree, which is recorded in the first part of this chapter. If you ask me how a *vision* could ever sustain any one under the pressure of indisputable, overwhelming *facts*, I answer: Only just so far as the vision discovers the principle and meaning of the facts; only so far as it corrects the vague impressions which those facts make upon the senses; only so far as it leads the seer away from that which is transitory and accidental to that which is permanent. A vision, in Scripture language, is not a picture presented to the eye; it is a revelation to the heart and spirit of that which does not appear, but *is*. A *city* of walls and towers addresses itself to the senses,—a *polity*, the constitution of a nation, that which alone gives worth to a city, that without which its walls and

towers must crumble, must be apprehended by another organ.

To that organ this vision of the sealing of the twelve thousand of each tribe of Israel was offered. It seemed as if the twelve tribes were hopelessly dislocated, as if the last fragment of them was about to be scattered over the face of the earth. The prophet was taught that it was not so. When Jesus chose out His twelve Apostles, He pointed to this ancient and divine institution, He asserted the permanence of it. These men, and all that portion of the house of Israel which received their words, went forth as witnesses to their dispersed countrymen throughout the world, that their election had not been in vain; that the original charter, in virtue of which they were to conquer the earth and bless all the families of it, was not abrogated,—that it was to be fulfilled to the utmost. They were to declare who God is, how He has manifested Himself. They were to declare it as of old by their organization. They were to represent the tribes in their unity as constituting a nation, in their distinctness as members of different families, each encamping by the standard of the house of his fathers.

I have had occasion to show you in former discourses that this view of the nation as an imperishable substance, when all its outward accidents were changed, is in strictest accordance with the language of the ancient Prophets. They had told how branches

would be lopped from the great oak which God had planted, how all its leaves would wither, how there would be nothing left to gaze upon but a trunk stripped utterly bare; yet that what to man's eye was dead had a life in God, which in due time all would be obliged to confess.

Such words were translated for the Apostle into reality by the experiences of his time, by the divine illumination which interpreted those experiences. The baptized men who were scattered in little bodies through the cities of Greece and Asia, were not supplanting the old commonwealth of Israel, they were the continuation and expansion of it; its tasks had devolved upon them; they had higher powers, a wider sphere, than their fathers had possessed in the times of their greatest prosperity. An earthquake was shaking, was still to shake, the Jewish world and the Heathen world. Jews might think, Heathens might think, Christians might think, not that a new world was rising out of the old, but that the life of the old had been exhausted. In truth, nothing but a carcase was given to the eagles; the body survived. No one purpose of the Almighty had been disappointed, no method had been abandoned.

I do not think, my brethren, that we need the assurance and the consolation of this vision less than St. John did. We are often inclined to adopt the notion that, at a certain period, a set of opinions and habits called Judaism disappeared, and that a

set of notions and habits called Christianity took their place ; and we think that by working out this notion we can satisfactorily explain the history of the Old World and of the New. Now it is unquestionably true that a miserable, jejune, inhuman, godless set of notions and habits called Judaism did exist in the country of Palestine ; and that because they were miserable, jejune, inhuman, godless,—because they were a denial of all the ends for which the Jewish nation existed, they were doomed to perdition, with the holy places which had become the shrines of them. It is also true that a set of notions and habits called Christianity appeared after the destruction of Jerusalem,—that they put themselves in vehement, passionate opposition to Judaism, leading often to the persecution and massacre of Jews,—that at the same time they embodied some of the worst qualities of that which they denounced—the same inhumanity, the same ungodliness. It is needful to recollect the fate of that Judaism, because, as God's purposes do not change, there must lie in it a fearful prophecy of the fate of that Christianity. But the name which the Jew blasphemed was not his own, but God's ; the order which the Jew abused was not his own, but God's. He could stumble against the rock on which he and the world stood, and be broken. He could not remove that rock, or one fragment from it. The one foundation was laid ; his polity rested upon it ; therefore it could expand to fill the earth ;

neither he, nor any successor of his, nor the powers of Hell, could subvert it.

A great majority of the baptized body, like a great majority of the circumcised body, might fancy that it was sealed with its own seal, not God's; that it was to be a curse to the families of the earth, not a blessing. The ministers of the Church might say that the Church had nothing to do with tribes and families; that these interfered with its sublime uniformity. But such arrogance and presumption could not in any wise frustrate the design of the Most High. Families, tribes, nations, asserted their existence, however a so-called universal Church might affect to treat them as earthly, and not divine. All the mere machinery of that Church, its schemes to make itself a name, to build for itself a tower which should be high and reach to Heaven, have been mocked and set at nought. Its efforts to create a unity, or even to maintain a unity which God had created, have been as much baffled and confounded as the unity of the Jewish tribes was by the separation under Jero-boam. Its efforts to make itself independent have been as much set at nought as the Jewish independence was set at nought by Chaldean, Persian, Roman conquests. And yet the different tribes, Greek, Latin, Gothic, Celtic, have still borne the Divine Seal upon them; and out of those tribes have still gone forth those who believed that they had this seal, and that it obliged them to bear witness of a Kingdom

of which a Divine King and High-priest is the centre, of a universal family of which His Father is the Father, of a unity which the separations of time, place, death, cannot break, whereof the Holy Spirit is the Author.

II. It is at this point that the first vision of St. John passes into the second. He has been comforted under the despairing feelings which the sight of the falling commonwealth, long as he had been prepared for that sight, must have caused him. He has acquired a sense, such as he could hardly have possessed before, though he was the beloved disciple of Christ, and had grown old under His teaching and discipline, of the permanence and harmony of the Divine dispensations. And so he was ready for an other and more wonderful revelation, very different indeed from that which had introduced it; mixed with no thoughts of Reuben, or Simeon, or Levi, or Joseph; but yet which, without that vision, would have been brilliant and fantastic rather than substantial. *After this I looked, and lo! a multitude which no man could number, of all nations, and kindreds, and people, and tongues.*

Last week I spoke of the way in which the words of our Lord, concerning the strait gate and the few who found it, were verified in the experience of his Apostles. St. John had evidence all around him of the insignificance of the bodies in Ephesus, Sardis, Smyrna, Laodicea, which confessed the faith of Christ,

in comparison with the worshipers in the Synagogues or in Greek temples who denied Him. What a spectacle then was this, to burst upon him! A multitude that no man could number! Not composed, as we might have supposed, of Patriarchs, Law-givers, Prophets, who had believed the promises, and waited for their accomplishment. They speak all languages; they belong to all races! Well might the thought rise in the mind of the Galilean fisherman—well might he assure himself that the thought was awakened by a Divine messenger—“*Who are these, and whence came they?*” There was a time when he would have felt much as St. Peter felt, when the sheet that was full of four-footed beasts and creeping things was let down before him. The sight of aliens from the commonwealth of Israel about the throne of God, with palms in their hands, would have tempted him to exclaim—“Not so, Lord!” Even now the sight is overpowering. He can only answer the Angel, “*Sir, thou knowest.*” But that answer comes from the humility and wonder of joy. The vision seems to be too good and bright for reality. And yet the truth which St. John has been learning for years himself—which he has been banished for imparting to others—is precisely the truth which this vision embodies. “I was in Patmos,” he says, “*for the Word of God and the testimony of Jesus Christ.*” He had spoken of a Word before all worlds, Whose life was the Light of men. He had said that Jesus

Christ was that Word made flesh ; that He was the Prince of all the kings of the earth ; that He had been dead and was alive ; that He had the keys of death and of hell.

If this dangerous proclamation was not a dream, but the explanation of God's universe, could it be strange that He should be bringing multitudes from the East and West, from the North and South, to sit down with Abraham and Isaac in His kingdom ; that He should be gathering a family out of all nations ? Unlike as a multitude so vast, so united, was to the little scattered flocks the Apostle had known on earth,—unlike as it might be to anything that could be seen on earth in the ages to come,—the Apostle could not doubt that in it was the consummation of all that the best men, the best societies on earth, were striving to be. Unless there were such a body as this, the hopes of all past generations had been disappointed, the promise of the day of Pentecost had been broken.

I said that we should learn much of the purpose of this whole book,—which has had so vast an influence upon the thought, the art, the language of eighteen centuries, and yet which men are often induced to put aside as a mere collection of riddles that can never be solved,—if we connect the vision on earth, the vision of the sealed tribes, with the vision in Heaven ; with the vision—so the Church represents it—of All Saints. For the whole book has been an

enigma, and must for ever remain an enigma to men, if the primary principle of it is forgotten or rejected, that Christ's death and Resurrection have broken down the barrier between the seen and the unseen world; that He is the Centre of both. This belief has been too awful and too good for men to cherish; they have put it away from them; sometimes they have wished it might not be true; sometimes they have said nothing so blessed could be true.

They have paid the penalty of this incredulity. The conviction that there must be a communion between them and those whom they have lost, between them and the ages that are past, was one of which they could not rid themselves. Therefore they have been haunted with dark terrors and ghastly apparitions; they have been at the mercy of every impostor. Each place and race has coloured its superstitions with its own physical circumstances and temperament. Civilized ages, observing this fact, have concluded that the superstition itself had no ground but these circumstances and temperaments. They have thought they could throw it off; it has re-appeared dressed in their livery, assuming the airs of science. Christendom, which by its name and by all its solemnest ceremonies testifies its faith in One Who has overcome the sharpness of death and opened the kingdom of heaven, has organized a system of priestcraft, to establish by its prayers and its curses a temporary, occasional relation between those who are walking in

the light of the sun and stars, and the region which has God and the Lamb for its light ; and the region of outer darkness. Our consciences all the while tell us that we cannot, in any acts we do, in any thoughts we think, put ourselves out of communion with the one or the other of these worlds ; that if we did, the sun and the stars would not be more to us than they are to the cattle on which they shine, as brightly as upon human beings. Shall we be always the sport of necromancers and conjurors, of those who traffic with the fears and hopes of men ? Shall we not dare to ask ourselves whether no illumination has fallen from above on those hieroglyphics, which we are trying to decipher by pale glimmerings from beneath ?

III. The proof that the light in the Apocalypse is from above, lies, I think,—as the proof that establishes every scientific discovery lies—in the number of confused notions which it scatters ; in the confirmation which it supplies to the anticipations and hopes that are the strongest in us, and the most precious to us ; in the aid which we derive from it for our highest and our commonest duties.

1. There is nothing which is so distressing to an earnest man as the thought which sometimes rises in his own mind, which sometimes is presented to him as if it were a doctrine of Holy Writ by divines, that here we are bound together in families and nations ; that after death all such relations cease ; that all becomes individual and solitary. I have

heard such a statement from the pulpit uttered as if it were an undoubted tenet, which every orthodox man was bound to receive, which might be assumed without even being proved. I cannot conceive any one so utterly revolting to the conscience, so distinctly affirming that future blessedness is not the perfection of the present, but the utter undoing of all which has been blessed here. To escape from solitude and individualism, to be made capable of friendship and society, this has been the gift God has conferred upon us below. Families, nations, Churches, have been His; our sins have been the dissolution of them, violent efforts to rend them asunder. Then it would seem His work has failed, ours has triumphed. Society is at an end. Selfishness is all in all.

If St. John's teaching is true, this teaching is false. The multitude that no man can number is a Society. Their robes have become white, because every stain of selfishness has been washed from them by the blood of the Lamb. Their palms show that they have gotten the victory over those causes which have destroyed the unity of kindreds and nations here. There is no dull uniformity, no single tongue: but all is harmonious amidst diversity. Here, some have glorified Power, to the destruction of Meekness; some have pretended that Meekness is incompatible with Strength. There, all give glory to Him that sitteth on the throne, *and* to the Lamb. Here, men who are

sealed in the Name of God have thought that they glorified that Name most by declaring His damnation of His enemies or theirs. In that company, the one word which is connected with the Divine Name is Salvation; salvation from the curse that men have made for themselves.

2. The sight of this multitude from *every* nation and kindred must have been a lesson to the Missionary of that day, may be a lesson to the Missionary of this, tending to abate his pride, but also—why do I say *but*, why not *therefore*?—his despair. He sometimes tries to console himself with thoughts of God's mercy to those who are ignorant, and have had no means of knowing better. But then he sees that the heathens among whom he goes are actually brutalized and corrupted; no tolerance of their religion can make that fact less appalling to him. And then, when he thinks how few can ever hear his preaching, how few can understand the sounds he utters, he begins to doubt if God has not deserted His Own world. But it is not so. His converts may be few. He may have little power of making himself intelligible. But He of whom the Missionary speaks, He Who has sent him, has His ways of making Himself intelligible, has His ways of bringing people of every nation, and tongue, and clime, through much tribulation, to a knowledge of the Lord Who died for them and is ever with them, to a knowledge of His Father and their Father. They are not saved

each by the sect he professeth. They are saved by the one Name which is given under Heaven. But it does not depend upon our lips or our wisdom, thanks be to God ! how they shall become acquainted with that Name. If the letters of it do reach them through us, it is another than we who has shown them what it means. Surely He can show it them, though we stammer ever so much in the utterance of it, though we do not utter it at all.

3. I am aware how easily a captious bystander, knowing nothing of the real anguish of a missionary, or of his real inspiration, may turn what I have said into an argument why he may be indifferent to the work, seeing it will be performed without him. He may be tempted to indolence by that or any argument ; the devil has a multitude of arguments, of which, I am sure, that of the hopelessness of the enterprise is the mightiest. I am sure the other will always be baffled by any one who counts it his highest honour to be a fellow-worker with God, who is certain that he could not convince a single soul unless God's Spirit convinced it. And if the thought should occur to him, in which, provided it is not pushed to impiety, there is truth and wisdom, that God, whose Son became man, works by men for the revelation of His own name, then I turn again to this vision of St. John, and say, Yes, by men, and why not by just men made perfect, as well as by just men in the weeds of their imperfection ? Why is not this cry in which they join, of " Salvation to Him that

sitteth on the throne, and to the Lamb," to be a more effective cry than that which ascends from a poor jaded, divided, body of witnesses upon earth? In hours of unutterable sorrow, voices of consolation have come to you, you knew not from whence. In times of temptation, when your souls were balancing on the edge of a precipice, some old sentence has been brought back to you from the field of sleep, some house or tree has served to pour forth strange warnings or encouragements. Why may not those whispers have been borne from those who spoke them of old to the ear, not as now to the heart? Why may not they be kindling the memories which they still share with you? Would it strike you as strange, not as most natural, that a mother should be watching over the boy, whom, when her affections were only in their first bud, before they had come to their flower in the full warmth and light of God's love, she would have died to bless? Why may not elder patriots and martyrs be echoing Christ's own words in the ears of their brothers, in lonely dungeons which no friend in the flesh can approach, at the stake when no visible smile may greet them, when God's name is used to condemn them,—"*Be faithful unto death, He will give you the crown of life.*" And why may not these same be the teachers and Evangelists of the lands for which they wept and bled below? Would anything cheer the fainting warrior of the Church on earth more than to feel that these unseen hosts were fighting with him?

Yes, the grand words of the blind poet are true:—

“His state is kingly; thousands at His bidding speed.

They also serve who only stand and wait.”

A multitude that no man can number are proclaiming salvation to God and the Lamb. They also who lie on sick-beds, bearing witness that it is a Father who chastens them—they who die by the hands of assassins in distant lands—they also are novices, hereafter to be initiated in these toils, in these blessings. They also will at last fully do His commandment, hearkening to the voice of His words. And that commandment is, “Love all men for my sake.”

4: And there is one thought more in connection with this subject which I dare not suppress. In the calendar of a great part of Christendom All Saints' Day is followed by All Souls' Day. There is good reason, perhaps, why the latter should not be remembered by us as the former is. There is closely connected with the observation of it a certain notion that we care more for the souls of our brethren who are departed than God does, that by some intercession of ours, or by the intercession of some of His Saints, His Will towards them may be changed. Whatever custom fosters this indevout and heathenish imagination must be abandoned, even if there is worth and beauty in it.

But we may recover the day and redeem it from all its dangerous associations. We may remember that the Angels of God rejoice over one sinner that repents,

because God rejoices. We may be sure that He, without whom a sparrow does not fall to the ground, does not lose sight of a soul which He has made. We may be sure therefore that all Saints care for all Souls. Their affections, their powers of sympathy and blessing, are not limited as ours are by circumstances of time and space. They are limited only by that Love of God, the height and depth and length and breadth of which they are as incapable of measuring as we are, but which flows forth to them, and in them, and through them everlastingly.

